

An assessment of the concept of alienation in marxist theories

Una evaluación del concepto de alienación en las teorías marxistas

Uma avaliação do conceito de alienação nas teorias marxistas

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Abstract

Alienation is one of the important concepts of social science which has been most studied in Marxism ideology. The main purpose of the present paper is to review the opinion of Marxist sociologists on alienation. This paper has been compiled to answer the following question: What is self-alienation and what is the Marxists' view about this complex concept? Regarding this matter, while reviewing the history of Alienation and its conceptual dimensions, theories of Karl Marx, George Lukacs, Antonio Gramsci, Erich Fromm, and Jurgen Habermas is examined. The research method used in this research is a descriptive and data collection method is librarian. The findings chart is plotted at the end of the paper.

Keywords: Alienation, Marxism, Marx, Lukacs, Gramsci, Fromm, Haberma.

Resumen

La alienación es uno de los conceptos importantes de la ciencia social que ha sido más estudiado en la ideología del marxismo. El objetivo principal del presente artículo es revisar la opinión de los sociólogos marxistas sobre la alienación. Este artículo se ha compilado para responder a la siguiente pregunta: ¿Qué es la autoalienación y cuál es la opinión de los marxistas sobre este concepto complejo? Con respecto a este asunto, al revisar la historia de la Alienación y sus dimensiones conceptuales, se examinan las teorías de Karl Marx, George Lukacs, Antonio Gramsci, Erich Fromm y Jurgen Habermas. El método de investigación utilizado en esta investigación es descriptivo y el método de recopilación de datos es bibliotecario. La tabla de hallazgos se representa al final del documento.

Palabras claves: Alienación, Marxismo, Marx, Lukacs, Gramsci, Fromm, Haberma.

Resumo

A alienação é um dos conceitos importantes da ciência social que tem sido mais estudada na ideologia do marxismo. O objetivo principal do presente artigo é revisar a opinião dos sociólogos marxistas sobre a alienação. Este artigo foi compilado para responder à seguinte pergunta: o que é a auto-alienação e qual é a visão dos marxistas sobre esse conceito complexo? Com relação a esse assunto, ao revisar a história da alienação e suas dimensões conceituais, as teorias de Karl Marx, George Lukács, Antonio Gramsci, Erich Fromm e Jurgen Habermas são examinadas. O método de pesquisa utilizado nesta pesquisa é descritivo e o método de coleta de dados é bibliotecário. O gráfico de resultados é plotado no final do artigo.

Palavras-chave: Alienação, Marxismo, Marx, Lukács, Gramsci, Fromm, Haberma.

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Introduction

"Alienation" in the word means separation of something from something else. In terminology "self-alienation" is conferred as: Something which is created by man or something that is part of the human traits that somehow gets away from him, in this case we face a situation that can be called alienation. In other words, the disparatation of natural interdependencies between people, as well as between people and what they produce. This concept has a fundamental stance in Marx's theory. In Marx's theory " self-alienation " happens due to the fact that capitalism brought a dual class system in which a number of capitalists owned the process of production, produced products, and the working hours of those who work for them. In a capitalist society, humans unnaturally produce for a small group of capitalists instead of producing for themselves in a natural form [1]. Therefore, alienation is a process by which members of worker's class do not observe themselves as something more than a commodity in the whole set of objects [2].

Human alienation in the new era has begun since the late 18th century with the splendour of industry and machine dominance in the industrial world and the influence of technology in human's life. Some Peugeot thinkers describe the present and future situation of our world as very disappointing and miserable, and they believe that "this technical sphere, which we have created ourselves, has gained such gigantic dimensions which overpowered and took us under its dominance We stand incapable and alienated, in this uncontrollable gigantic machine of the new age, and each of us has become unidentified beads of an unconventional and delusional game in which we can hardly understand its rules "[3].

People in each society, in their mutual relations and interactions with others, rank them in high and low positions, subropical and subordinate, and distinguish each class with a certain level of power, wealth and social status from eachother. The class system turns man into exploiter and exploitable, master and slave, owner and owned, wealthy and poor, which none of them are human, but according to UNESCO, "rhino" and according to Kafka, "mutated" "[4].

In the class system human becomes alienated, because if he is in the exploited class, he feels less and less of himself and his possibilities than a healthy human being; and if he is in the exploiter

class,he takes into account the powers which was given him by his base and class as his natural powers and he feels more of his features and characteristics than his actual features and characteristics. In any case, whether he is from exploiter or exploitable class, he does not understand himself and feels his ego more or less than its actual existance [5]. In this regard, the main characteristics of alienation are: "separation", " domination" and "worshipping". An evident example of this is the concept of "government." The state at the beginning is the soul of the nation and the essence of the nation, but gradually it is separated from it and it is dominated by superiority and comes to power through the government[6].

Background

Alienation is not a phenomenon that can be recognised as originated from contemporary events, on the contrary it has a history as long as the history of human. Some, like Calvin, have brought its roots back to Adam when he steps in, and says that he was alienated from god because of "first sin" and that, from that day man has always been in tears for his lost path and is captive to disasters. The Old Testament book is full of stories of human alienation, stories from the separation of Adam from the high heavens to the stories of the wandering of the Jewish people and their prophets.

Alienation is a vivid manifestation in the Greek literature and Old Testament. In search of the roots of alienation in pre-Christian periods, Bell explains that the concept of "ekstasis" in Greek thought and "superstitio" in Latin means departure or absence of the body in religious ceremonies and rituals. from the Romans' point of view, passion, consciousness and ecstasy are also considered as the concept of alienation of thought, which was frowned upon from the social point of view [7]. At the height of christianity, the christians used to consider alienation as the concept of the separation of man from his god. Referring to the story of Adam's descension from paradise and his separation from the divine throne, the bible depicts a manifestation of wandering and amazed man in a strange land. Such a picture of the human being driven from the divine throne can be found in other religions and beliefs such as judaism, islam, and various sufism [8].

During the renaissance, the concept of alienation was considered by many western intellectuals; however, before that, islamic scholars had addressed this issue, although they did not call it in a particular name. Most of all they have spoken about different ways to protect real human beings or true muslims from the danger of this degeneration in corrupt societies [9]. The first muslim thinker to think about alienation was "Abu Nasr Farabi". In explanation of classes and divisions of Medina, Farabi refers to two tribes, who have an unusual and extraordinary situation. One is the "strangers", which is the name and title well-liked, and the other "Nawabat" that is despicable. In fact, both clans are alien to one's own world, in other words, they are strangers and alien to society in their homeland. Nawabat is a weed, and strangers are people of virtue and good deeds who are observant and thinker and thus they have become stranger and obsolete in a society which is a stranger to thinking [10].

The ideas of Jean-Jacques Rousseau in a treatise about inequality, is the first modern analysis of the concept of alienation. The living vision that he portrays from the natural goodness of mankind and its corruption by the society, his emphasis on the equality among humans created by nature, the inequality created by humans, and his fear of society's destructive impact on human nature, all of them considering mankind's unorganised situation, had provoked some critical views [11].

Hegel can be regarded as the first philosopher to seriously engage in a philosophical and widespread discussion about the concept of alienation. Hegel considered the universe, with all its divisions and dispersions, as a manifestation of a truth, and he believed that mankind and the outside world were originally from the same essence; but a person who is not aware of this concept, thinks of the world as a set of different things strange to himself [12].

Karl Marx firstly encountered this belief during his studies of Hegel's views. In particular, Marx was influenced by Feuerbach's critique of Hegel's religious beliefs. In Feuerbach's view, religion attributes special characteristics and powers such as generosity, pity and knowledge, and the power to create, to a superior being, God. In fact, Feuerbach believed that these qualities are perfection of humans' powers, qualities that were separated from man and alienated from him and attributed to a legendary god. According to Marx, a similar alienation process takes place

within the field of human labor in the capitalist system [13].

The attention to the concept of alienation and the explanation of its causes and effects has been widespread since Marx. Different and sometimes contradictory and conflicting views and schools, both in the fields of sociology and social psychology, have been designed to analyze alienation, the causes, effects and various forms on which Marxist opinions will focus here.

Discussion

Alienation is a sociological and psychological issue that causes a person to set up qualities and conditions on himself other than the reality of his own being, and thus becomes alienated. The concept of alienation has different meanings that is widely used in the humanities to explain some types of actions, reactions, processes, and peripheral realities.

I- From a sociological point of view:

I-1 Ferdinand Toniss: He deals with the problem of alienation by designing two different forms of relations in society, *Gemeinschaft* (community) and *Gesellschaft* (society). According to Toniss, the characteristics of *Gemeinschaft* are: small sum, deep connection and organic will. In the opinion of Toniss, the transfer from a *Gemeinschaft* society to a *Gesellschaft* which is known by characteristics such as anonymity, minor communication and extent, is the main factor of alienation [14].

I-2 Ibn Khaldun: From the perspective of Ibn Khaldun, urbanization is the main factor of alienation. He writes that the townspeople, because they continuously immerse themselves in all sorts of pleasures, luxuries, glamors and blessings, and they embrace the mortal world and earthly lusts, they incorporate many of the ill-tempered feelings and infirmities, And as much as evil spirits and inappropriate habits are invaded in their institutions, they have gone away from good practices and good deeds [15].

Mitchell: He believes that alienation in a vast and comprising definition and in general means detachment, separation and disconnection of the mental and objective bond between the individual and his or her environment and surroundings (ie, society, other human beings, and self).

2- From a psychological point of view:

2-1 John Dewey: The philosopher and psychologist, instead of the term alienation, uses "dual personality" and believes that self-alienation is caused by emotional and sentimental failures, and this phenomenon forces an individual to contradict with one's self, one's society and be an alien to them and to consider his tragic experiences as experiences related to human's frustration.

2-2 Melvin Simon: One of the first psychologists who says: "Alienation is not caused by a single reason." Referring to the expansion of this concept in contemporary society, he points out that the new bureaucracy structure has created conditions in which people are not capable to learn how to control the consequences and the results of their actions and behaviors. . The society's method of control and management on the social reward system is in such a way that a person can not establish a connection between his own behavior and the rewards of society. In such a situation the feeling of alienation overcomes the individual and guides him towards a maladaptive act against society [16].

2-3 Riseman: He introduces the socializing patterns of modern and industrial society as the main factor of alienation. In his view, the socializing patterns of modern society are in such a way that brings the person under the guidance of others before he realizes himself. In such a situation, a person loses the fundamental connection with himself and experiences a kind of crisis.

Marxist Theories

After Marx's decease both theoretically and methodically, Marxism and sociology did not have much effect on the social sciences until two phenomena occurred: the first phenomenon of the increasing popularity of Marx's votes as a result of socialist movements and the second, importance of socialist as an organized political process based on the principles of conflict, solidarity and class awareness. The Marxist father or pope, Karl Kautsky and Plekhanov, have turned Marxist into an integrated worldview than any other writer, transforming its main concepts into positivism and terminology, and declared the task of intellectuals to defend Marxist ideas through the theory of bourgeoisie and protecting its theoretical purity.

Marxists developed outside of the academic and scientific environment by socialist intellectuals as a natural science of society, with the emphasis on the existence of specific social development rules, the inevitability of class struggle, the polarization of classes, the rise of crisis amongst classes, and the eventual collapse of capitalism. In the meantime, one of the comments that attracted the attention of many sociologists, and many people have borrowed from this concept of Marx, is a concept of alienation that will be discussed further.

1-1 Karl Marx:

Marx considers the history of humanity to be a dual aspect, on the one hand, history, the supervision of man on nature, and on the other hand, history, of man's more alienation. As a result, alienation refers to the condition in which humans are affected by how their self-evident forces are. And these forces stand as foreign powers.

This concept is at the center of Marx's first writings, and its subsequent writings take an important place but of course no longer as a social phenomenon. According to Marx, all major institutions of a capitalist society, from religion and government to political economy, are alienated. These aspects of alienation are interdependent [17].

Karl Marx believed that every society has two classes: Rich and poor who are suffering from a kind of alienation, with the difference that the rich voluntarily embrace it, in which they find their confirmation and validation of their existence, and see the resemblance of their power in it, while the poor realize that in such a reality they're seeing an inhumane existence. Thus, it turns out that the process of alienation involves everyone, but the way it develops and its effects is different, dependant on the dependency of individuals to different classes [18].

Marx explains the process of alienation in this manner. The more every worker produces wealth, and the more his products excel in terms of strength and quantity, he becomes poorer. As the worker creates the more products, he becomes a cheaper product, meaning that, the end product of the work, rises in front of the worker, as something alien and a power independent of the producer. The product of

work is the work that is embodied in every object, meaning it becomes a material.

This, is the result of the "objectivity of the work". Objectivity, in the form of loss of the object, is so much that some objects are stolen from the worker, things that are necessary not only for his life but for his work. In fact, the work itself becomes an object that the worker can only obtain it through hard work or extremely irregular interruptions.

The owning of an object in the form of alienation with it, is to the extent that a worker generates more objects which are less owned by him and he's more closely under the influence of his product, The capital. All of these consequences derive from the fact that the worker's relation with the product alien.

Based on this assumption, the more the worker becomes more persevere in his work, the foreign world that he creates becomes stronger against himself, and his inner life becomes more empty and he can own less objects [19].

In fact, Karl Marx considers a person to be alienated as someone who has no will power due to the situation - the social, economic, and political situation - in his surroundings. To the extent taht he is being treated like an object and he becomes a slave to objects, specially money, and in fact he sacrifices "existence" for "possession" [20].

The stages and types of alienation of workers in the process of work:

In Marx's opinion, the capitalist society, due to its structural nature, creates four general forms of alienation in the workers, all of which can be found within the realm of work.

1) Alienation from the product of labor: Workers are alienated from the goods they produce. The product of the labor of the workers, does not belong to themselves, but to the capitalists, and they do whatever they desire with them. That is, the capitalists sell these products to gain profit. They (workers) do not receive their product, but they are paid instead. [21].

2) Alienation from the production process: Workers in the capitalist system are alien to the production process. They do not actively participate in the production. In other terms, they do not work to meet their needs, instead

they work for the capitalist. Hence, the monotonous work of the workers, which does not satisfy them, and does not bring them any result except fatigue, is one of the causes of their alienation (118). For the worker, work becomes an exterior issue, which is not part of his nature; therefore, he does not see himself satisfied with work, but denies himself. Work is mandatory for him, it is just a means to meet other needs [22].

3) Self-alienation; workers in the capitalist system also become alien to their potential and drastically fall from the rank of humanity to a machine. Awareness is weakened and eventually the connection of human beings with one another and with nature is destroyed. The result will be the emergence of a number of people who are not able to express their human qualities and a mass completely alienated from itself.

4) Alienation from others; workers ultimately become alienated from their colleagues and the human community, that is, from the human species. Marx's assumption was that people are fundamentally seeking and requiring collaboration with others in order to obtain what is necessary in nature to survive. In the capitalist system, this cooperation is disrupted, and in fact, workers see themselves in isolation from others, or worse, in competition. Isolation and competition amongst workers, in a capitalist system, make them alien to other workers [23]. Alienated work, by making a person alienated from the nature and from himself, meaning his practical functions and vital activity, makes mankind of alien to a human [24].

5) In a nutshell, Marx believed that political economy, conceals an intrinsic alienation in the nature of labor by ignoring the direct relationship between the worker and his products. The capitalist system alienates human from the full utilization of his own abilities and alienates society from its members. Meanwhile, communism is a system that restores the instinctual bond of humans, which the capitalist system has eradicated.

1-3 Georg Lukacs:

Lukács began his work by analyzing Marx from commodity as the main and structural issue of capitalist society. In the concept of the value of consumption and exchange value, he argued that the commodity is, in fact, a kind of relationship amongst the people who believe it as a thing, and make it an object or an embodiment, which means that people in a capitalist society ,in

interaction with Nature, gradually forget that they themselves have created and produced that product or commodity and they have given value to these commodities. In their opinion, the value of a commodity is defined by a market independent of activists.

According to Lukács, commodity is a central issue for the capitalist system. He believed that the mutual action of individuals in a capitalist system was something that was objectively a commodity. Therefore, the commodity is achieved in two ways: 1. Interacting with each other. 2. Making alternations in the environment.

Materialism means that the product and the market appear to be objective and separate from the individuals. He puts materialization of spiritual issues against worker's labor. In his view, Marx has made material issue out of the worker's work, which he considered it to be a spiritual matter. In this regard, he combines Weber and Zimmel's theories. Lukács believes that materialism is a dynamic process which is contagious amongst all parts of the capitalist society. He considered materialism limited to capitalism, and, unlike Weber and Zimmel, he didn't consider it as the inevitable destiny of humanity.

In Lukács's view, class awareness is a rare type of awareness, since they separate their interests from the capitalist system and this incorrect awareness results in exploitation in the capitalist system. Class awareness is the feature of a group of people occupying a purposeful stand in the production system. This theory leads to the awareness of the bourgeoisie, and in particular the proletariat. From Lukács's point of view, there is a clear link between the objective economic stand, class awareness and realistic and psychological thoughts.

The concept of class awareness, at least in a capitalist system, requires a prior state of false awareness. Lack of a proper perceivment of the class interests or social, historical and class conditions which is resulted from the economic structure is not at all deliberately. In Lukács's view, capability of achieving class awareness exclusively belongs to the capitalist societies, and only the class of the proletariat has the ability to attain class awareness, which means that it has the ability to comprehend the path of society, because in pre-capitalist societies, various factors prevented the growth of class awareness, such as government, which used to affect the social

strata in a economically independent manner, and moreover, that the awareness of different social ranks and degrees tended to cover class awareness.

Lukács believes that the proletariat can only trigger the class struggle when it transforms from a class-in-itself to a class-for-itself status. The similarity of Lukács with Marx was that they both considered workers' awareness to be the main factor of revolution [25].

I-4 Antonio Gramsci:

Antonio Gramsci, one of those who reviewed the Marxist idea in Italy. Gramsci's main concern is cultural issues and the relation between cultural formations with political domination. Gramsci is the first famous Marxist who focuses on the theme of superstructure and has made some questions about the special relations between economy, culture and class. Gramsci claimed that the concepts and laws of the natural sciences were totally inappropriate for a dialectical science like Marxist and its emphasis on awareness and praxis, and he favored the necessity of a revolutionary party in the sense of Lenin's point of view.

Gramsci's key term is "hegemony," and refers to a method by which the dominant class, through promises and unions with some parts of the lower classes, and discouraging others, captures the consent of the people to its government, and It maintains a stable social organization [26]. For Gramsci, hegemony is an independent and flexible civil society that gives independence to private institutions such as education, churches, trade unions,... and establishes a source of agreement.[27].

According to the typology of Don Levy and Oliery, Gramsci's theory of government is included in the model of judgment. In his opinion, government is shaped by the balance of forces that is emerging in the struggle for hegemony. A class does not take over the power of government, but itself becomes a government.

According to of Gramsci, hegemony means the production of satisfaction and cultural consensus. In other words, hegemony means a type of self-made and self-motivated satisfaction. Contrary to the ideology of a top-down state which is powerful and deceitful, but its hegemony is echoed in every aspect of people's life that comes in the form of common sense.

A collection of customs, habits, walking, talking, tastes, traditions and etc all of which can have a hegemonic format, without people realizing that they are in the dominance of hegemony. Ideology has a political aspect, but hegemony, on the contrary, has a cultural dimension. On the other hand, based on the concept of Althusserian ideology, there is no possibility of resistance and confrontation, but Gramsci believes that hegemony is a combination of domination and resistance.

In the difference between hegemony and the concept of ideology, it can be noted that Gramsci's use of the term hegemony is to illustrate the ways in which the governing power provides the consensus of its supporters towards the government. But Gramsci uses the term ideology to comprise consensus and force together. Therefore, there's a direct difference with the concept of ideology. Because it's clear that ideology may be imposed by force. Take, for instance, the functions of racist ideology in South Africa. But hegemony, meanwhile, is a more comprehensive subject than the ideology: "hegemony comprises ideology, but it's not reducible to its level" [28].

Gramsci is epistemologically opposed to classical Marxism, which says that thoughts and ideas reflect the foundation, or that culture and ideology reflect material and production situation. He believes that culture has a relative independence, and the development of thoughts and reflections or intellectual superstructures can simultaneously change the method of production and the intellectual superstructures of society.

In fact, he is strongly opposed to scientific and deterministic interpretations of Marxism

and he tends to have interpretations that emphasize the fundamental role of human in historical change. He opposes communism, but not due to the fact it reduces everything to the economy, but because it has a flexible determinism in its core [29].

But Gramsci's innovation in Marxism is that he does not regard the state as an institution in which politics is formed, but, in his opinion,

hegemony is created in a civil society in the first place. In a civil society, ideology manifests itself in public forms of life in such a way that turns into a clear and unmistakable common sense for the public. The issue of power and conflict exists not only in class relations, but also in all civil societies. Thus, Gramsci can be practically called the first cultural policy theorist, because he considers politics not only exclusive to a state-level but also a phenomenon that occurs in all relations, displays and social institutions. Politics is rather more of a cultural sensibility than an institutional activity [30].

In Gramsci's view, the revolution was not the result of automatic external economical forces, but a product of a made class and the cultural domination of this class on all other classes. The dominant class is defined as a class that has saturated civil society with the spirit of ethics, customs, traditions and its political declaration of religion. Setting up a ruling class is equivalent to creating a culture supportive of the same class. First, cultural hegemony arose by collective action, then a revolution has taken place [31].

This cultural struggle, while recognizing all social classes, must focus as much as possible on the working class in order to weaken the its awareness, which is the core of alienation. The working class, on the one hand, is under the hegemony of the capitalist system, which its false awareness emanates from it, and on the other hand there are also conflicts with the capitalist system which makes him notice the contradictions of the capitalist system. So the working class has a contradictory consciousness [32]. As a consequence, with the loosening of the cultural and moral domination of the capitalist class, the class and political consciousness of the working class grows and the ground for the start of the political struggle is prepared. In the opinion of Gramsci, with the disappearance of the ideological, moral and ethical cover of the bourgeoisie, the working class gains real class consciousness and enters the socialist political and revolutionary battlefield and then the socialist revolution will be possible. From the implications of Gramsci's theory, we can point to the greater importance of human will and awareness among the theorists of the Frankfurt school and other humanistic Marxists.

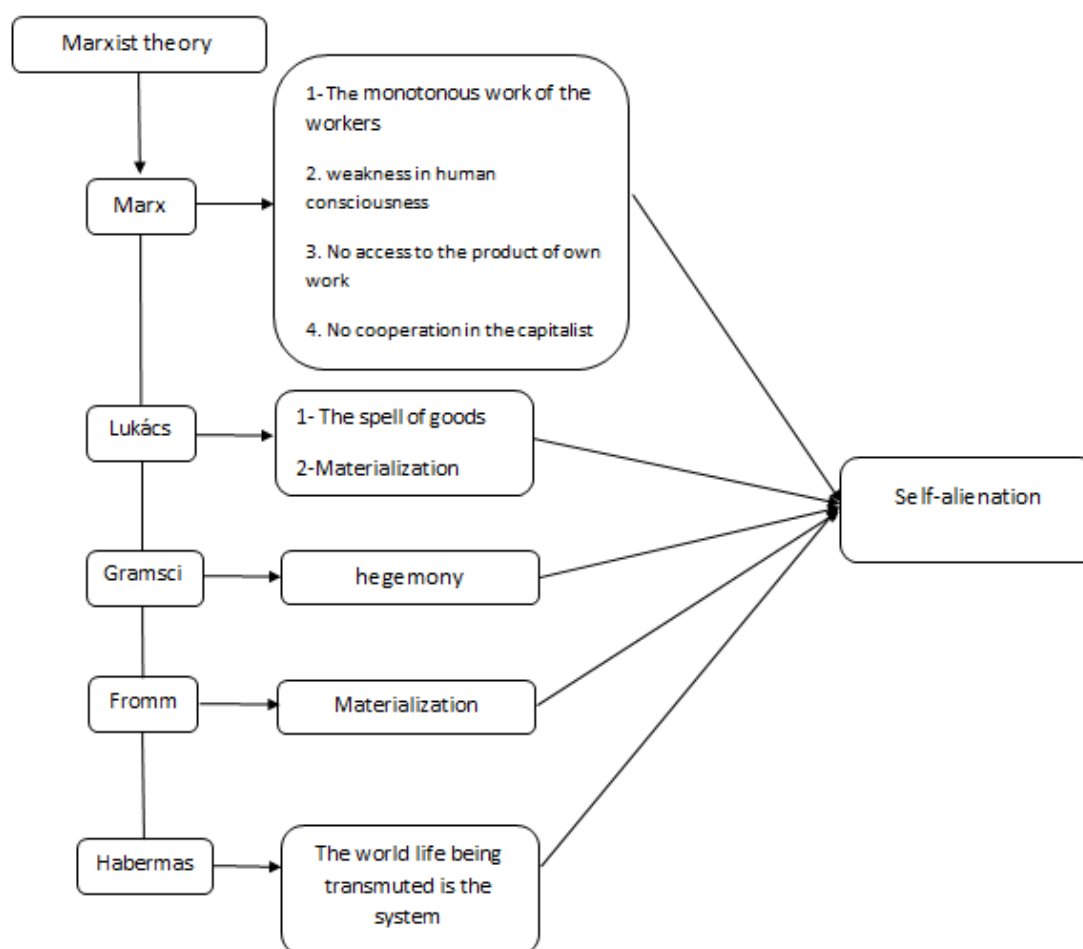


Fig1. Matrix Theory

Intellectuals and the creation of hegemony

One of the effects of Gramsci's opinion is on the self-alienation of the theory of intellectuals. In terms of Gramsci, intellectuals play an important role in the formation of ideologies and consensus, and social solidarity is the major function of the intellectuals. In response to the question of how the capitalist system creates and reproduces its hegemony, Gramsci refers to the intellectual class and their fundamental cultural role in the production and reproduction of class hegemony. He first distinguishes between two types of traditional intellectual and organic intellectual (class).

The traditional intellectual represents intellectuals who, by themselves, are independent of social classes and beyond socio-political processes.

To Gramsci, if this is possible, it is a historical phenomenon and the time for such intellectuals is over. What exists today is not "traditional intellectual" but "organic intellectual". An organic intellectual has a sociological nature and its

degree of organicity depends on the degree of the correlation of the organization –which he's its member– with a social class.

Or whether the level of organicity of the intellectual group can be measured based on its relation to the related class. Organic intellectuals formulate and mold the collective consciousness of the class to which they belong, at the political, social and economic levels, while they are partially independent from that class. Each social class has an organic intellectual stratum whose main role is to produce and reproduce the cultural, ethical and moral hegemony of the capitalist class through the cultural institutions of the community. Consequently, in the struggle of the working class with the capitalist system, intellectuals and generally educated classes play a substantial role. Gramsci does not consider the intellectual to be a class, but intellectuals produce knowledge and ideologies that go beyond ideologies reflecting the interests of class.

I-5 Erich Fromm:

Erich Fromm, a schoolboy of Frankfurt, mostly regards alienation with a psychological view. He considers alienation to be a state of being in which the person is subdued by the result of his work and his products, which are objectified and materialized and also have become social-economical system, and this goes so far that any power, will and control is taken from him and his chance of self-knowledge is lost. Hence, for Fromm, alienation is the concept of cognitive separation from real me (Real self) or True Ego.

In fact, Fromm speaks of our self-alienated social nature in our current era and discusses it with a pessimistic view. The first time, Fromm mentioned the word "self-alienation" in the book of "Escape from freedom". Then, in the "healthy community" book, he explained and described more. Self-alienation in his view is the absence of consciousness or its complete loss. He knows alienation related to emotions. In the "Healthy Society" book, he writes: "The meaning of self-alienation is a process related to emotions in which everyone feels that he is alien to himself". He also states in this book that, in a self-alienation situation, man considers himself an object that must be gloriously hired in the labor market, and does not consider himself an active factor and owner of human resource. In fact, this person is alien to these human forces. The goal of this person is to successfully sell himself in the market, and his understanding of himself is due to his socio-economical roles. In fact, today's human does not describe himself with human features such as fear, doubt, belief, etc., but he describes himself as an alien and sole creature of his real nature, which has many responsibilities in the social system. Fromm highlights the reason for this self-alienation in the modern age: the distinction of human between accepting the demands of others, submission to the roles imposed by the social system, and the lack of correct self-recognition.

According to Fromm's perspective, human became his real self by facing two different phenomena: the loss of instinct and achieving self-consciousness. Man is a being, a part of whom is Divine, and the other part is animalistic, a part is limited and the other is unlimited. In Fromm's opinion, the feeling of self-alienation is enabled when a person loses the ability to establish a rational-minded relationship with others or in other words, his divine dimension is weakened and then his animal is activated.

Erich Fromm believes that the history of alienation dates back to the period of the prophets of the ancient times, a period in which they talk about worshiping idols (false gods). The pagan humans bow down to something they have made. Idol from Fromm's perspective, represents the forces of the individual's life in the form of alienation. The emptiness and death of idols in the Old Testament are as follows: They have eyes but they do not see. They have ears but they cannot hear ... But the person actually transfers his power to idols, and he himself is poorer and more dependent on them, so the idols allow him to recover a small portion of what completely belonged him at the first place. You may call this submission or anything else, but precisely, this is the same process as idolatry. Denying oneself is the situation of absolute submission-dependence, since man has now even lost his own existence. He is now completely dependent on an idol. This subject is a being or not, because if the idol abandons a person, that person has completely lost himself. According to Fromm, when a man surrenders to power, opposes himself and is alienated with himself, he falls. Fromm strongly denies the power of God in directing or changing humans' choices. As a result, he asks people to have the right choices, because Fromm does not believe in a divine power that corrects the mechanism of ignorance, greed, rape and human's stupidity.

On the other hand, according to Fromm, the transfer of society from the Middle Ages to the industrial society and the emergence of private property, social relations and the system of capitalist values, industrial culture and bureaucracy and rationality, all together lead to the emergence of alienation. Fromm believes that alienation is a definition of the state of human in the industrial society. In his interpretation of the alienation of human toward himself, he examines a person who goes away from himself, he is dominated by his actions instead of his actions being under his control, and he does not find himself as the center of his individual actions. Instead of setting actions according to his will, he obeys his actions. He knows himself like all people who are perceived as objects. According to Erich Fromm, members of the industrial community are all alienated, and alienation is not specific to a particular group and class, he declares: "The modern man in the industrial society has changed the form and intensity of idolatry. He has become an object in the hands of the blind governing economic power. He worships his handmadens and becomes an

object. In a world like this, the worker is not the only one who's an alien, but everyone is alien too.

Fromm says that, in the industrial society and under the relations of production of the capitalist system, man is not capable of satisfying and meeting many needs. Instead of being happy and glad about unification with nature, he is sorrowful from alienation towards it and from a loneliness and isolation and grieving distress. Although he is capable of conquering nature, he is unable to express his creativity and satisfy this need. He does not know himself, he is separated from his nature, he has no way to his ego and does not know what he is and what he should be. He suffers from the identity crisis. he is bewildered in the wad of astonishment.

I-6 Jürgen Habermas:

"The life world" refers to a field of behavior in which the coordination between activists and order and provision is achieved through common beliefs and values. The life of the world is a set of accepted definitions and concepts of the world that solidate and direct of our actions and daily relations. The life world is a stock which is culturally transmitted and linguistically structured from interpretive patterns. The life world includes a background that we see as obvious when we try to reach an agreement through our statements. The life world is one of the key concepts in the ideas of Jürgen Habermas, taken from phenomenological sociology, and in particular from Alfred Schoetz's theories. The main purpose of the phenomenological analysis of the structures of the world is explanation and illustration of the temporal, spatial and social organization of the life world. Husserl and Schutz develop their work based on some sort of self-knowing consciousness and consider the general and universal structures of The life world as the necessary conditions for the creation of an objective and historic social life of the world. According to Habermas, by abandoning the underlying concepts of the philosophy of consciousness, based on which Husserl examined the issue of the life of the world, one can regard life of the world as a rich and organized source or set of interpretive patterns that are transmitted either culturally or with the help of cultural elements and instruments and has been organized in a lingual manner.

Elements of the life world

The life of the world is a mixture of culture, society and personality (influenced by Parsons' action systems). These three elements refer respectively to interpretative patterns or underlying assumptions about culture and its impact on action, patterns of social relations (society), and the state and identity of individuals and their behavioral patterns [32] In the life world, human beings receive help from cultural customs and traditions to build identities, negotiate about defining positions, coordinate and create social integrity. The life world enables the existence of society through preservation of identities and motivations which are necessary for institutional stability. The life world not only requires common definitions, but also requires strategies to coordinate resources and control natural and social forces. This is the task of society at the level of systems [33].

The life world and its system and impact on self-alienation

In Habermas's view, The life world is a platform of symbolic relations, normative constructions, world of the meaning, communicative action, agreement, consensus and mental relation. oppositely, the main elements of the system are power and money. In the age of late capitalism, large domains of the life world inside the system is transmuted and rebuilt based on economical system and system of power. The system is the process of instrumented rationalization that has captured major domains of areas of the life world. The domination of the life world's realm on the domain of the object-type system requires the system to be built on mutual understanding. But in the capitalist world, money and power are the organizing principles of the system and the life world. System colonialism on the life world endangers society's cultural and symbolic reproduction of and makes society sick. For example, a person's dissolving in a welfare state system of advanced capitalism converts active minds into affiliated objects and damages the independence and health of the individual. For Habermas, the result is the current state of the system's domination the world of life is the loss of meaning, the degradation of collective identity, anomalies, self-alienation and materialism of the society. In his view, the expansion and independence of the life world and development of cultural rationality require the development of the ability to agree and communicate.

Conclusion

Karl Marx argued that self-alienation is the result of the private ownership of the capital and hiring workers for wages, as well as arrangements that give workers little control over what they are doing. In systems that alienate themselves, people do not work for the experience of satisfaction or sense of connection with the process of life, but instead work to earn money and meet their needs. What causes alienation becomes a mechanical activity and flowing habit which is managed by others. A person's self-alienation causes the sense of absurdity and futility, and in these conditions the individual feels that he is confused in his beliefs and faiths and does not know what to believe in. In confronting this Marxist intellectual tradition with the concept of alienation, Lukács emphasizes the spell of goods and materialism. Gramsci refers to the process of hegemony, Fromm has pointed to materialism, and Habermas also explains the concept of self-alienation in the transformation and weakening of the life world within the system.

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